TOWN & COUNTRY CHURCH

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The Church in Rapidly Growing Rural Communities*

RICHARD K. SMITH

• During the period 1940-1950 the population of the United States increased by 19,028,000, or 14.5 per cent. It was the rural non-farm population, however, which increased most rapidly. This concentrated growth has had and continues to have far-reaching effects on the communities involved and on their institutions. When new wine is put in old skins, adjustments must be made.

Effect of Increase

If this increase in non-farm rural population had been spread equally across the country, it probably would not have centered so much attention on itself. But between 1940 and 1950, four-fifths of the nation's increase in population was within the standard metropolitan areas, but outside of the central cities. Where this growth has taken place within an existing rural community the church, or churches, have awakened to find their building facilities feebly inadequate. The church has often found it difficult to adjust its programs and thinking to the influx of new members. It has also lacked the experience and know-how to meet the needs and challenges of the new residents, and to integrate them effectively into the life of the congregation.

The growth of a community, like the growth of a person, is not always immediately apparent. Often the church is not aware that growth is taking place until it suddenly realizes that it needs more space in the building. A church building program is complicated at best, but there are additional problems that must be faced by the church which finds itself in the midst of a population increase. Among these are the following:

1. The necessity to build for an expanding membership imposes a debt retirement load that is beyond the church's ability to support with its present membership base. Experience has shown that a church should not carry a debt in excess of $75.00 per member on a thirteen-year amortization basis.

2. It is difficult for a church to arrange commercial loans for financing buildings. Even when a church can do so, such loans are usually made on the basis of the past contributions of its members; there is no allowance for changes in the financial resources of its new congregation. Some denominations seem to be able to secure more liberal loan conditions for a *new* church than for one with an established congregation.

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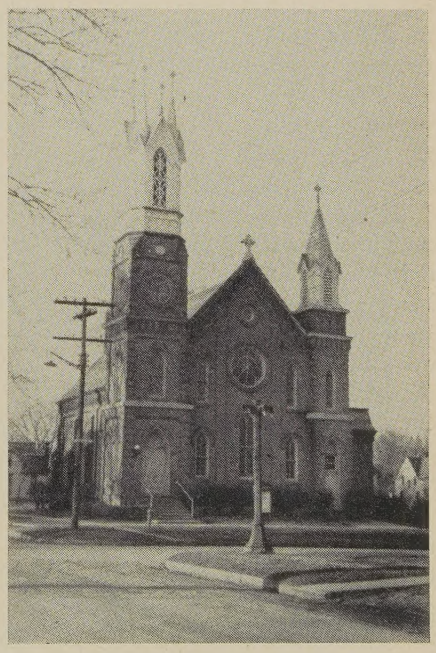

United Lutheran Church, Carthage, Illinois

* From a paper presented at the Seminar on Rural Life, Columbia University.

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Benson Y. Landis, who has brought to- ether material on "Cooperative Church lanning in Town and Country Communi- es"—see Page 5—is a staff member of the ureau of Research and Survey of the Na- onal Council of Churches.

On Page 7 we present an account of the ural Development Program in North arolina. Rhett Y. Winters, Jr. is an or- ained Episcopal minister. His address is ox 51, Valle Crucis, North Carolina.

Frank C. Laubach, whose article, "Com- unism or Compassion—Which," is pub- shed on Page 9, is a world-renowned ex- ert on Literacy.

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Methodist Church, Cannonsville, New York

U.S.D.A. Photograph

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3. The need first recognized is for additional educational space, which is nonproductive financially. It is estimated that in 1957 there were 7,000,000 more students—children, adolescents, and adults—in Sunday school classes than in the public school. The reverse was true twenty years ago.

4. If the existing church building was erected when most people in the community could walk to it, the site is probably not adequate to allow for needed expansion and for parking facilities. Moreover, it may not be properly located with reference to the new population.

5. The new members of the community are likely to be heavily indebted. Although, according to one study, 89 per cent of the families in an area of this kind were home owners, most newcomers are burdened with monthly payments on their homes.

Conflicts

It has often been pointed out that there is likely to be a conflict between the new residents and the old-timers. This is most apt to take place in the church, since this is the institution with which the newcomers will associate themselves. Although these conflicts may center on finances, it has been my observation that church conflicts more often center on leadership. The older residents are willing and eager to have new followers and new leaders in the "lower ranks," i.e., Sunday school teachers, but they are not prepared psychologically to see the newer members become "pillars in the church."

It needs to be underlined, however, that a mixture of the new and the old does not necessarily produce conflict. In many cases the result has been a more active church. The new members bring a variety of experiences and new and energetic leadership, all of which can enrich and enliven the congregation.

New Churches

A somewhat different set of problems arises where the growth is concentrated in an area where no church exists—where there is no nucleus around which to build. This, in and of itself, entails many problems. Following are some of the steps that must be taken:

1. A survey of the area to determine the need.
2. Allocation of responsibility to the proper church body.
3. The raising of money for leadership, the purchase of the site, and the erection of the building.
4. The securing of leadership.
5. The securing of a temporary place of meeting.
6. The organization of the church.

It has been estimated that during the next ten years there will be a need for 100,000 new churches. A review of the Presbyterian churches in the United States indicates that one-third of the churches organized since 1941 have been located in suburban fringe areas under 2,500 population, in smaller towns under 2,500 population, or in other rural communities. If these figures are representative of other denominations, they give some indication of the problem posed for the church by newly rural populations in areas where no church now exists.

Mobility

The church must face a population that is not only new and increasing, but is also continually in a state of flux. One pastor described himself as "a chaplain to a parade." Just when leaders are trained and organization is running smoothly a key person moves away. This means that the church must give a dispro portionate share of its time to the recruiting and training of leaders.

This mobility also means that the new residents in the community carry split church loyalties. They maintain their membership in another community, and do not truly identify themselves with the new church by participating in its activities or helping to finance it.

Characteristics

The newly rural group is often described as being family-centered. Perhaps it would be more accurate to say that it is child-centered. The parents tend to join those organizations which deal specifically with their children—the church and the P.T.A.

This child-centeredness demands a program that will give consideration to young families. For example, an early worship service or a worship service held at the same time as church school is very popular with young families. Since this group is

least likely to have a grandparent in the house, the most acceptable social programs are those which do not necessitate paying for baby-sitters. One pastor reported that he was unable to organize a couples' club for young parents, but found an immediate response to the organization of a family group gathering.

Homogeneous vs. Heterogeneous

A total view of the rural non-farm population shows that it is one of the most heterogeneous groups imaginable. It contains almost as many varities of background church experience, economic status, and educational preparation as it does people. Because of this wide variation and the continual shifting of population in these rural communities, the church will have to adapt its program to ever-changing needs.

Since those who are coming into the community are of such diverse backgrounds, the church must be alert to the factors that lead people to join the local church or to transfer their membership to it.

Although this population group as a whole is heterogeneous, it is quite possible that any one congregation in a newly rural area will be composed of people from a certain economic and/or educational segment or stratum. This is most noticeable in a large housing development located in the open country or in a rural community dominated by a large factory.

Research

There is need for additional study of ways in which the church can relate itself to the newly rural population. The following topics should be studied:

The effect of denominational loyalty on a person's identification with a local church—where and why denominational lines are crossed.

How long it takes a family, after moving into a community, to make contact with the church.

The effect of mobility on church participation.

The effect of a new resident's first contacts with the church.

What new patterns are being developed in churchmanship and in programs.

The impact of Christian values and leadership on efforts to bring order and structure to the nebulous fringe community.

The effect, if any, of denominational program or policy on the structure of a local church.

The possible transfer of values, positive or negative, from one religious experience to another.

The effect of the church or of church membership or participation on the effectiveness of a person's adjustment when he moves from one community to another.

It has been said that you cannot put new wine into old skins; we find new growth, new problems, new developments in old areas. The church is attempting to be alert to these changes so that it may minister to changing needs.

The Next Issue

• The next issue of *Town and Country Church* will be mailed on or about September 1. It is not published during June, July or August.

Circulation

• A recent study of *Town and Country Church* subscribers revealed that every state in the Union is represented (including Alaska); there are also 120 subscribers in Canada; 6 in Asia; 4 in Europe; 3 in South America; 3 in the West Indies; 1 in Hawaii; and 1 in Mexico.

Presbyterian Rural Awards

• *Missouri:* Rural Church of Distinction awards were presented by Missouri Synod in 1958 to Otterville Church, the Rev. R. W. Furkin, pastor, and to Trenton-Hodge Church, the Rev. W. H. Bender, pastor.

Illinois: Seven churches were recognized by the Synod of Illinois for their successful use of the Achievement Goals during the past year: Elvaston, the Rev. Ben Haddick, pastor; Appanoose and Faith Churches, Niota, the Rev. N. Grier Hills; Center Church, Seaton, the Rev. Glenn Catlin; Edgington Church, Taylor Ridge, the Rev. Alfred E. Behrer; Norwood Church, Alexis, the Rev. Jesse L. Young; Beulah Church, Orion, the Rev. Frank Elliott.

Luoma Photo

The Christian Farmer and His Government

• Some sixty interested persons attended the seminar on The Christian Farmer and His Government in Washington, D. C., February 3-5, 1959, which was convened by the Department of the Church and Economic Life of the National Council of Churches. The reactions and conclusions of these participants have been summarized as follows:

The vast changes taking place throughout the world are having a profound effect upon American agriculture and farmers, both production-wise and economy-wise. This is particularly manifest in mounting surpluses, vertical integration and price supports.

One obvious challenge is how to bring about better communication between Congress and the people.

The Seminar provided a dramatic portrayal of the increasingly difficult situation of the individual farmer, confronted on the one hand with pressures to reduce acreage, etc., and on the other hand with shrinking opportunities for employment in industry and other non-farm occupations.

Regarding local situations it was felt that there are in every community a certain number of well-informed farm people, often officers or members of farm organizations. Ministers and church groups should become better informed about the attitudes and activities of these organizations.

Ethical Issues

The number one ethical concern was the prospect of the world's hungry millions in relation to the U.S.A.'s vast food surpluses. The problem of distribution in ways to meet human need without disrupting national economies continues to challenge legislators, government officials, and citizens.

Ever-present evidences of the sin of self-centeredness and the pressures of private interest were deplored while at the same time recognizing the need for "responsible" lobbying to the point of expressing individual opinion and explaining how differing interests are affected. A fine ethical problem results in determining where to draw the line between the presentation of information needed by our lawmakers and special-interest pleading that is opposed to the public good.

The extent to which the industrial revolution has caught up with the farm economy and the failure of farming as an industry to adjust to its many implications was shown in the Hearing on Farm Labor which dramatized the extent to which agricultural workers have lagged behind other workers both in wages and other social benefits.

Church Programs

Use by church groups of the new educational packet on "The Churches and Agriculture Policy" from the Department of the Church and Economic Life was discussed and recommended, particularly in view of its relevance to the annual home mission's theme on the Town and Country Church.

It was agreed that much good could result from invitations to Congressmen and Senators to sit down with church groups and talk over mutual problems so that more church people can become aware of the concern of the legislators and what they have to struggle with in determining nation-wide legislative policies.

Retirement Years

• The Senior Citizens Center of Nashville, Tennessee, is a day center which develops talents and skills and promotes fellowship of the older citizens of Nashville and Davidson County. There are also personal services provided—such as health and nutrition education, and counseling—and all for an annual registration fee of $1.00.

Political Contamination

• An unfortunate result of our general misinterpretation of the nature of democracy is a widespread rejection of political participation. To become involved in politics is to become "contaminated." In consequence, politics is left largely to professionals unless and until some scandal or crisis seems to make general intervention necessary. We let the "politicians" run our schools, care for the aged and insane, fight our battles with neighboring towns and juvenile delinquency, and make all the arrangements and compromises that the rest of us are too pure to endure. When they prove inept or abuse our trust, this simply confirms our earlier opinion of the game and the players, and we draw farther back into the shadow of the grandstand.

—William Muehl, in *Mixing Religion and Politics* Reflection Books (Association Press, Fall '58.)

Community Improvement

• In a recent issue of *The National Grange Monthly* the names of the top winners in the eleventh annual National Grange—Sears Roebuck Community Service Contest were published. They were as follows:

Turtle Grange, Clinton, Wisconsin
$10,000 First Prize

Riverside Grange, Buffalo Gap, South Dakota
$5,000 Second Prize

North Sewickley Grange, Beaver Falls, Pennsylvania
$3,000 Third Prize

Vale Grange, Vale, Oregon
$2,000 Fourth Prize

Higgins Grange, Saluda, South Carolina
$1,500 Fifth Prize

Other national winners, receiving $1,000 were: Aetna Grange, Delta, Ohio; Cibolo Grange, Cibolo, Texas; Sabbathday Lake, New Gloucester, Maine; Statesville Grange, Watertown, Tennessee; and Utica Grange, Utica, Nebraska.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Cooperative Church Planning in Town and Country Communities

BENSON Y. LANDIS

• It has been stated that Protestant cooperative planning in town and country communities was overdue in 1908, long overdue in 1938, and still more overdue in 1958.

Although such generalizations may be briefly made, the total situation in the rural communities and in the rural churches is most complex. An experienced administrator has said that if we know one thing about the town and country church we know that it has been affected by various population movements. In 1908 the churches in rural communities in the East were feeling the effects of sustained migrations westward. Declines have been rapid the past twenty years. But our rural institutions, including the churches, have been aided by a still increasing rural non-farm population—that in the village with up to 2,500 population. Between 1950 and 1957, when the farm population declined rapidly, the U.S. Department of Agriculture estimated that the rural non-farm population gained about 1,000,000 families, or 4,000,000 people.

Most rural church administrators seem to think of town and country as synonymous with rural according to the federal census—the farm population plus the town and village population up to units with 2,500 people. However, some include places up to 10,000 in the town and country administrative responsibilities.

The decline of the farm population makes rural church administration even more difficult than in prior times. But population factors are not the only difficulties, for Protestant church location is also affected by denominational policies, e.g., the circuit systems, by historical traditions, by regional differences, by economic factors, by strength of non-Protestant churches, etc., etc., as one may see from summaries of thorough studies. The tendency for many ministers to have more than one church also probably makes the rural church situation considerably different from typical suburban or urban communities.

The Situation Interpreted

In 179 counties in the rural communities of thirty-four states in 1920 there was one Protestant church for every 463 inhabitants, according to surveys of the Interchurch Movement, in which the denominations among Negroes were not included. There were 5,552 churches (exclusive of the churches among Negroes) and 3,353 ministers. There was thus one minister for every 1.7 churches. The ratio of churches to population varied considerably according to the density of population. "In general, the counties with the highest density of population tend to have the most churches per unit of population. Thus counties with a density of not exceeding ten (persons) per square mile have one church per 701 inhabitants." But counties with density over forty had one church per 405 people. In only six counties was there one church per 900 people—close to the consensus among rural church leaders that there should be in general one church per 1,000 population.

Summarizing group studies of rural churches, made between 1941 and 1949, H. Paul Douglass reported 935 churches and 407,205 people, or 435 persons per church. In the areas studied most of the churches were in communities with less than 2,500 population, but two cities of over 10,000 population, and fifteen other places with over 2,500 people, were included. The non-rural population was about one-third of the total

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population included. Three out of ten churches were served by non-resident ministers. Ten per cent of the churches were without ministers. "All told 54.5 per cent of the churches with ministers were either under non-resident or part-time pastoral care. Only ten per cent of non-resident ministers serve only one church; 'non-residence' generally means also part-time services."

A large proportion of the churches are so small, stated Dr. Douglass, that they cannot conduct adequate religious education programs, they cannot conduct organized worship in ways generally deemed essential, they cannot have effective identification with the community. With many ministers having two or more churches, the pastoral ministry declines to a minimum, Dr. Douglass observed.

The Church Distribution Study made by the National Council's Bureau of Research and Survey at the request of the Division of Home Missions, with figures for the year 1952, revealed that in the non-metropolitan areas there was an average Protestant church membership of 180 persons with only 423 potential constituents. For the nation as a whole the Protestant churches reporting had an average of 240 members in an environment of only 605 potential constituents.

An unpublished study completed in 1957 by the Bureau of Research and Survey for the Division of Home Missions on new churches established in a ten-year period included data on rural, suburban, and urban churches for six Protestant religious bodies. These six established 1,191 churches, of which 63½ per cent were suburban, 19 per cent urban, and 17½ per cent rural. The rural churches numbered 208.

Population trends affecting rural churches were recently summarized in an unpublished paper by Edmund de S. Brunner for the informal seminar on theology and rural life, convened by the Department of Town and Country Church, National Council of Churches. The farm population has rapidly declined, but the rural non-farm (village) population continues to grow. Some 4,000,000 people were estimated to have been added to the rural non-farm population between 1950 and 1957. The "remarkable birth rate" since 1940 has affected all institutions, especially schools and churches. The average expectation of life has greatly increased, and the proportion of people older than sixty-five years in the population was 8.5 per cent in 1955, compared with only 4.1 per cent in 1920. There are general advances in the educational attainment of the population. Our rural institutions since 1930 have been "saved" by the rural non-farm group, while the farm population declined.

Probably the general characteristics in town and country church distribution are not significantly different in the 1950's from what they were in the 1920's.

Approaches to Cooperative Planning

In 1950, H. Paul Douglass in *The Comity Report,* based on studies 1940-49 of the Committee for Co-operative Field Research, not only summed up developments in that decade but also referred to historical origins. Interest in comity dates from the earliest period of the modern development of cooperative American Protestantism. It was organized in the cooperative action of superintendents of home missions which antedated county organization in councils of churches. In 1913 the Home Missions Council maintained a special committee on comity. In 1920 committees on comity had become characteristic in the numerous city and state councils of churches.

Dr. Douglass reported in 1950 that one could not give a definite or unqualified answer to the question of the extent to which comity was practiced by the churches associated in councils of churches. He inquired of forty councils. In twenty-four councils comity was a somewhat normal aspect of the activities; in six it was undeveloped or obscure; in ten it was "scarcely evident if not absolutely lacking." Dr. Douglass said: "In general, comity is more developed in the cities than in the states. With few exceptions, the stronger the council the more developed is its practice of comity."

Comity should be regarded as planning and adjustment. The character of a community should be studied—"A wide range of radical readjustments will have to be made . . . and there will need to be the adoption of radically new types of activity."

In 1935 five home mission boards made a Master List Agreement in which other boards later joined. This called for exchange of information concerning all fields which appeared to be competitive. The participating boards further agreed to submit all fields which appeared to be competitive for consideration and adjudication by the Comity Committee of the State Home Missions Councils or State Councils of Churches. They agreed to set up special joint committees in states where these councils were not organized.

Principles of "Churching the Rural Community Cooperatively," a revision of earlier statements, were adopted by the National Congress on Home Missions in 1950.

These principles were again revised in 1956 in a statement, "Interchurch Relations in Town and Country Communities," adopted by the Department of Town and Country Church and the Executive Board of the Division of Home Missions of the National Council of Churches. This contained lines including the following: The "ideal ratio is one unified evangelical church program for each community of 500 to 1,000 population, reasonably accessible to a central church building. . . . Harmful competition shall be said to exist in a field when —1. There is more than one church for each 500 people; 2. A church fails to plan jointly with other churches for the complete religious life of the community; 3. Any one of the churches shall fail to provide the following minimum service, either in its own program or through joint planning: A minister accessible for pastoral care, weekly worship and Christian education, an annual vacation church school, a woman's organization, a men's organization,

a youth program." The paper then details methods of "cooperative planning."

Continuing Issues and Needs

Cooperative churchmanship in town and country is called upon to deal with difficult and rapidly changing situations. The rural environment presents us with a declining farm population, but with a growing rural non-farm (village population). In the open country the church problem seems in some respects like that of some inner cities from which populations are hurrying to suburbs. But the town and village situations are often like that of the growing suburbia. Some of the new rural population has come from cities. Thus there is the problem of adjustment of, or cooperation between, the old residents and the new. This matter is particularly acute in the "fringe" between urban and farm areas, as urban areas push out into the country. This calls for the greatest of skills in planning and in administration of local church programs.

It also calls for an able and well-trained ministry. If we are to have an adequate ministry, it seems we need first to recruit and train persons for the special tasks.

In sparse rural areas of declining populations, the problem of churching becomes especially acute. There needs to be consideration of home missions and ecclesiastical policies which will make for support of churches in these areas.

But if cooperative church planning is long overdue in town and country generally, it seems to be especially overdue in areas of declining population. The search for units such as those of the "larger parish" seems more needed than ever. Even areas of declining population are likely to have good roads these latter days. Hence it may be necessary—and desirable—to have a staff of workers ministering to a large group of local units.

The strengthening of state councils of churches would seem to be an indispensable part of the whole process.

Rural Development in Western North Carolina

RHETT Y. WINTERS, JR.

• The Rural Development Program was initiated in our Watauga County, North Carolina, by the County Agricultural Agent in 1956. A mass meeting was held in the court house in Boone to which all interested persons were invited. This included business men, all public agencies, doctors, ministers of various churches in the county, farmers, leaders in the various communities of the county, and key representatives from the State College in Raleigh. At this meeting the purpose of the program was discussed and the reasons for selecting Watauga County were given. A number of charts showing the existing standard of living of the people in the county were shown.

Most of the farm families in the county live on farms of less than fifteen acres of land. The average income per year of each of these families was $450.00. It was pointed out that a large percentage of our youth are leaving the county after finishing school and that we are on the whole a decreasing population.

Everyone was given an opportunity to ask the State College men and the County Agents any questions about the nature of the program. At the close of the meeting those present voted unanimously to organize the Rural Development Program in Watauga County. The president of the bank and the Presbyterian minister in Blowing Rock were elected President and Vice President of the county organization. An executive council made up of leaders from the various communities in the county was also elected.

There followed a series of monthly meetings in the court house which were opened to the public. At these meetings a more detailed study of the actual situation of people living in the county was made. Reports were made by the representatives of various groups: such as, Education, Welfare, Recreation, Marketing, Crops, Farm Management, Farm Home, Industry, Church, and Public Health. In each of these reports recommendations were made to areas in which we needed to take definite action in order to improve the situation. Out of this there developed a working committee with a definite program of action in every phase of our people's life.

Last year we had the first annual progress report at a supper held in the elementary school in Boone. The assistant secretary of agriculture was asked to be the main speaker for the event. A mimeographed booklet was placed at each table for those who attended the supper. It contained a summary of the work accomplished in all areas of the program, during the first year of its existence. There were several hundred people from all parts of the county present at the supper.

Going into the second year of the program the emphasis has been upon action by the various committees to carry out the suggested program. The chairman of each of the working committees serves on the Executive Council and meets periodically with the Council to report on progress and to benefit by the thinking of the whole Council. This in brief is the program as it is now operating in our County.

It has been my privilege to serve on the Education Committee and the Church Committee of the Program. I have a special interest in education and have brought it before the committee. A number of years ago there was established by the Episcopal Church, the Valle Crucis School, but it is no longer used as a school and except for its use in the summer as a base for the Southern Town and County Church Institute its

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buildings remain idle. I secured permission from the school board to talk with the superintendent of the county schools about the possibility of using our buildings for a program of vocational education. One of the problems we have in the county is a large percentage of "drop outs." Students who have no incentive for going on to college and don't plan to remain on the farm do not see any reason for sticking with their education. At present the main vocational courses taught in the county schools are agriculture and home economics. It is difficult to make an emphasis on college preparation and at the same time give due dignity to vocational training, so I have been trying to persuade the county superintendent of the need for a separate vocational school in the county which would train boys and girls in their junior and senior years of high school in some vocation. As a result of this proposal he conducted a survey last year in the county schools on vocational interests and although there is a need, as yet he does not feel that we have the money to start such a school. My idea was that it might be started on an experimental basis with a select group of students and the Mission School used for the experiment. If it proves its worth, the county might then consider building a permanent school for this purpose. Perhaps this will yet develop into a useful idea.

The church committee is faced with many problems. There were six ministers present at the first annual progress report dinner, but no Baptist minister attended. This is significant since this denomination constitutes about 85% of the church people in Watauga County. Consequently we will have to win their confidence and cooperation before we can have the support of the majority of the church leaders in the County. We have a County Ministerial Association of which I have been president and which has attempted to work with the church committee of the program in spite of the handicap of incomplete representation. The church committee has several objectives worked out, but as yet we haven't accomplished as much as would like. We want to encourage the Lord's Acre for the rural churches in the county and work with the county agents in getting a market for the various projects selected by church members. We have in mind setting up an annual County Church Institute to bring representatives of the various churches in the county along with representatives of various state and federal agencies to bring us up to date on developments in all phases of the people's life. Other emphases planned are on church architecture, landscaping, and Christian Education. It is hoped that we might recognize at these institutes one or more of the outstanding rural churches in the county. In addition, a display of church scrap books might be encouraged; so we could see some of the things the other churches are doing in the county. As you can see, such a program will require a lot of planning and as yet we have not started the really hard work. It's just on paper!

I hope this account of my association with the Rural Development Program will inspire others who read this story to investigate the possibility of the Program for their own area. If it is already under way, discover if there is a place for you to cooperate. I am sure you will find that there is. On the other hand, if you recognize the need but find no Program in your area, perhaps you can be instrumental in organizing your county or trade area with the assistance of the County Agent and your state land grant college specialists. To me, the genius of the program lies in its emphasis upon ministering to the whole person and not merely upon raising the economic standards of the people.

—Reprinted from *Crossroads,* the Journal of the Rural Workers' Fellowship of the Episcopal Church

U.S.D.A. Photograph

First Russian-American Student Exchange

• Twenty doctoral-degree candidates from several American universities have left for Russia to study in Soviet schools for a period of nine months. Twenty Russians are expected to study here. The two governments expect to increase this exchange program next year.

Communism or Compassion — Which?

FRANK C. LAUBACH

James Michener says that we are losing 100,000,000 people to communist propaganda every year. That is disaster for the church and for America. But before we can solve any problems in mathematics we must understand why communism holds such fascination for Asia and Africa.

It is because those two continents suffer from a terrible wrong, and the communists offer a cure. One-tenth of the people in those two continents have all the education, all the land, all the machinery, all the money, all the power. They rule, make the laws for their own benefit, and control the army. Nine-tenths of the people are illiterate, penniless, helpless and hungry. Hasn't it always been that way? Yes, but two new factors have made those suffering nine-tenths desperately determined to get out of their misery.

The first is preventive medicine and hygiene. Multitudes of health programs have stopped the vast epidemics which used to keep the population almost stationary. More important, they cut the death rate of infants in half by teaching midwives sanitation at birth. That doubled the average length of life, doubled the number of mouths to be fed. But we did not double the food supply; we did not teach them to farm.

The second factor is the coming of swifter transportation. There are million American tourists abroad every year. And what our tourists have not told them, Hollywood movies have. They have heard a little of our religion, which teaches the infinite value of every human being. They have heard our democratic idea that "all men have a right to life, liberty and the pursuit of happiness." Two billion people are making up their minds that a human being does not need to be hungry and destitute.

How it Started

It started in Russia right after the first World War. Russia belonged to the vast hunger-belt where one-tenth had everything. At the end of the war the nine-tenths were far worse off than ever before—and they had seen that we of the West were not like them. When the hungry, freezing rabble went to the Czar's palace to ask for food and clothing, his soldiers shot them. Then came the revolt, and just as in the terrible French Revolution a century before, they turned upon the oppressive landlords and money lenders and cruel rulers and killed twenty million. They tried to be a republic like France, but that fell, and they became communist—one-tenth of the human race.

Right after World War II it spread to China, with one-fourth of the population of the world. China had been growing hungrier and was full of our new western idea that every man has a right to a decent life. After the war, China was in the most desperate throes of misery in its whole long history. Without losing a single Russian soldier, the communists captured China in four years by promising relief from hunger and destitution. China went communist because she was oppressed by warlords, and because she was hungry.

The communists now have over

(*Continued on Page* 10)

(*Continued from Page 9*)

nine hundred million in their orbit. South of China in Asia, and in Africa are another thousand million illiterate, hungry, destitute people. They hate the landlords and the money lenders who keep them in poverty.

But there is another feature of communism that makes America fear and hate it. They classify all the "haves" in the world with the landlords and money lenders whom they liquidated. They put Americans in the same class with those whom the masses hate, and we are slated for annihilation.

Compassion

We have been pretty generous in sending our surpluses through CARE and CROP. But self-respect is the most precious thing these people have, and they burn under the shame of being paupers needing our charity. They want to be helped to help themselves so they can progress as we do. They want our know-how. That is why they have not been as grateful for our gifts and loans as we thought they should be. They are proud, just as we are. They want to come up, and they will love us only if we help them up.

America has been the most generous country the world ever saw. But let us admit that our charity has followed our hearts and not our wisdom. "We have left undone the things we ought to have done." When the second world war was ended we had 18,000 foreign missionaries preaching the Gospel and healing the sick, but we had only twenty agricultural missionaries for the entire world. Nine-tenths of those people among whom we preached had an income of less than $50.00 a year. They managed to exist without money because they are totally illiterate and know nothing of scientific farming.

Today we have improved a little —we have 200 agricultural missionaries for all of Asia and Africa. Less than 300 people are devoting their major time to literacy. Since the communists frightened us we started Point Four. It has about 500 agricultural experts in Asia and Africa. For literacy it has less than fifty.

We must mobilize an army of Christlike compassion at once. Here is the plan: Send an army of Christ-filled, technical experts out to help a billion people in South Asia and Africa to learn to read and to farm and to live more abundant lives. These people will be literacy experts, journalists to write what the people need to read, agricultural experts, home arts and crafts experts, home economics experts and all kinds of experts—a score of skills they need to help them upward toward progress and decent standards of living. Each of these technicians must be supported by 100 people back here in America.

If we do this, we will have all the advantages. The communists cannot do anything, only promise; but we can do it now! All the governments out there want our help. The doors are wide open.

We and Europe have half the world's wealth, we have all the technical skills we need, and we have God on our side—if we do his will. And this is God's will—that we love our neighbors as ourselves.

But do we have enough technically trained men and women to meet this need? Yes! Thousands of young college graduates are chafing for a chance to go. But even more promising is the large army of people who are retiring from their professions and who have all the rich experience of a lifetime of service to contribute. Remember, Asia and Africa reverence age, and do not think a man is worth much until his hair is gray!

Prayer for Our Country

• O Lord, remember the lonely who dwell upon our frontiers, the folk of the plains and the mountains, the fishermen and their families, the miners and the lumbermen, in all our fair land! Grant us as a people to attain to unity amid all the rich diversity of national origins that make up our nation! Blend us into one family under thy divine fatherhood revealed in Jesus Christ. Amen.

—From *The World at One in Prayer*

To The Child Jesus

I

The Nativity

Could every time-worn heart but see Thee once again,
A happy human child, among the homes of men.
The age of doubt would pass—the vision of Thy face
Would silently restore the childhood of the race.

II

The Flight into Egypt

Thou wayfaring Jesus, a pilgrim and stranger,
Exiled from heaven by love at thy birth,
Exiled again from thy rest in the manger,
A fugitive child 'mid the perils of earth—
Cheer with thy fellowship all who are weary,
Wandering far from the land that they love;
Guide every heart that is homeless and dreary,
Safe to its home in thy presence above.

—Henry van Dyke

"Village Reborn"

• In a 31-page booklet bearing the title given above, the Rev. Adib Galdas tells Davida Finney about the changes that a literacy campaign brought to his Egyptian village on the Nile. Seems that learning to read made a big difference in agriculture and the local economy through co-operatives, as well as in many other ways, such as medical services and new houses. "Only four years ago the village was torn by bitter rivalries . . . now all is changed and every villager talks about what he must do in order to improve conditions."

The booklet, *Village Reborn,* is published by The Committee on World Literacy and Christian Literature, 156 Fifth Avenue, New York 10, N. Y.

Churchmen Speak out on Cooperatives

• At many rural crossroads you'll find a country pastor who has told his flock, "Cooperatives are a good thing. They can help families. They're the Christian way." Many have also helped to build cooperatives and mutual self-help organizations.

And in many a town and city church there are clergymen who have helped people to build credit unions, form co-op stores, get health plans started, find new satisfaction and family security through cooperative housing.

These men acted out of deep conviction that cooperatives offered a way not only for people to buy or sell more wisely and effectively but to live better as people. And they helped to influence many, many thousands of church members and others to think and act as they have done.

Now they have strong backing—if they ever needed it—in a statement issued by 50 church people—businessmen, farm leaders, cooperative leaders, professional men, union leaders and government officials.

These 50 men and women from all walks of life met in Haverford, Pa. for four days and talked and wrote earnestly about what they thought and believed cooperatives and other mutual businesses mean to church members and to American life.

The group met at the call of the Department of the Church and Economic Life of the National Council of Churches. What they said binds no church or church member. *But it will throw much more insight into the real meaning of cooperatives.*

It puts cooperatives into the context of our tense, complex, modern world where people are torn by many doubts and fears about themselves and their relations to others—and shows how cooperatives help to remove those fears.

Three groups within the gathering considered aspects of cooperatives and mutual businesses; their contributions and limitations; their relations to other forms of business; and their contributions to world peace. The whole group weighed and revised and approved these reports. Here are some quotations from them:

"In their combination of the roles of owner and customer (cooperatives) give men a natural basis for fair dealing . . .

"The Christian will . . . appreciate the expression of confidence in the value of *the person himself* which is revealed by the cooperative emphasis on man rather than man's money or possessions . . .

"Men who stand to gain something by working together are more likely to overcome their differences more significantly, quickly and lastingly than those who try to do so by superficial fellowship . . .

"Cooperatives are an integral part of our competitive free enterprise system. . . . They differ from other forms of business . . . in that all members have equal right to participate in policy determination and the decision-making process. . . . Cooperatives provide the individual an opportunity to be recognized as one whose voice is heard and whose judgment is considered . . .

"In a free democratic country the better policy is to encourage people to help themselves rather than to depend either on big business entities or on government. . . ."

The statement spelled out the tax position of cooperatives, their role in community life, business affairs, relation to government, use of resources, and in many other matters. It said, "Expansion of genuinely democratic cooperatives and mutual business has a vastly greater role to play in social and economic growth within the framework of a free economy (anywhere in the world) than has yet been recognized by either American churches, American cooperatives and mutual businesses or by the American government."

The 50 leaders suggested some responsibilities for cooperatives, too—that cooperative directors and managers especially might take to heart:

"Cooperatives should be responsive to needs and demands for new or additional services.

"Cooperatives have the responsibility to support and contribute to local activities and projects.

"In view of their origins and principles cooperatives should take genuine leadership in the matter of enlightened labor practices and labor-management relations.

"The preoccupation of cooperators with cooperation and harmony should not cause them to overlook the realities of the competitive order.

"As cooperatives grow, their leaders face the necessity for developing programs of research, legal counsel, employee training and other services on which individual enterprises can draw for aid in developing and expanding their own facilities. This means the allocation of funds on a substantial scale to support long-range programs of study and education. Smaller cooperatives must be prepared to approach this problem through concerted action."

Helping the consultation were papers prepared by Victor Obenhaus of Chicago Theological Seminary; Kelsey B. Gardner of Farmer Cooperative Service, U.S. Department of Agriculture; Ira W. Moomaw of Agriculture Missions, and Benson Y. Landis of the National Council's Bureau of Research and Survey.

—Reprinted from Co-op Report

Methodist Town and Country Conference

• The fourth National Methodist Town and Country Conference will be held at Wichita, Kansas, July 21-24. Registration fee of $3.00 should be sent to the Rev. Glenn F. Sanford, 1701 Arch Street, Philadelphia 3, Pa. Each delegate should arrange for his own lodging.

Farm People Share Abundance Overseas

BENSON Y. LANDIS

• Many farm people across the U. S. are using CROP, the interdenominational Christian Rural Overseas Program, to aid needy people abroad.

Too often, when churches wanted money for relief, farm families didn't have a chance to give. Rural church leaders reasoned that these people, instead of money, would gladly give some of what they raised—provided they knew the need and collections were properly organized.

How well CROP collections work showed in the Corn Belt last fall. In Knox County, Ill., CROP announced its collection day on billboards, in newspapers, and over the radio. Mill operators donated their time and corn shelling equipment for the day, and CROP designated three elevators to receive it. By mid-afternoon, three boxcars were nearly filled.

At St. Charles, Ia., CROP workers set up corn cribs in the streets to receive farmers' gifts. More than 1,500 people celebrated CROP day at Illinois University's auditorium in Champaign-Urbana, and presidents of two national farm organizations telegraphed their support.

James Patton, National Farmers Union chief, said, "The true spirit of America is expressed in bread and butter, not in guns and bombs. Today we honor the use of food to seek out brotherhood and peace among men living in a tense and distraught world. May the work and ideals of CROP spread until they permeate the earth."

Charles Shuman, American Farm Bureau Federation president, said, "Farmers welcome this opportunity to share with others less fortunate the bounty of this harvest. These gifts can be a token of good will and compassion. U. S. farmers are willing and eager to share their technical knowledge as well as the products of their labor."

Edwin Dahlberg, Baptist minister from St. Louis and president of National Council of Churches, called this "Good Samaritanism on a world scale."

CROP sends overseas corn, wheat, cotton, seeds, tractors, and tools. Administered by Church World Service, relief agency of the National Council of Churches, CROP now is at work in 17 states. While it emphasizes commodities, it also takes cash.

Last year farm people in more than 500 counties contributed, and CROP exported 1,575,158 pounds of food and fiber, plus the oil from 40 carloads of corn. CROP shipped sugar to Algeria, chopped beef to Austria, France, Greece, and Italy, corn oil to Indonesia, garden seeds to Greece, Yugoslavia, Germany, and Italy, field seeds to Greece and Poland, clover seed to Japan, grain drills to Greece, salad oil to Egypt, cotton to Hong Kong and Formosa, wheat to Korea and Japan, flour to Jordan, soy flour to Kenya, lard to western Europe, cocoa to Poland, and peanut butter to Belgium, France, and Italy.

CROP was organized in 1947 with Church of the Brethren initiative. In the 11 years since then, CROP has received gifts valued at $17 million. It also ships surplus U. S. food—over 375 million pounds last year, valued at $32 million.

CROP doesn't take time to count how many farmers contribute, though officials guess that 800,000 did so last year, largely in the middle west and southwest.

The need overseas continues. Hong Kong has two million refugees, and every night 150,000 Chinese children sleep in the streets. A world in upheaval brings widespread distress, and hunger still stands at the center of many of the world's great perplexities.

—Cooperative News Service

Pretending or Pure

• Two balls, one pure gold, the other steel covered with gold leaf were rolling about in a box. One of them was worried and kept saying, "What will happen if we rub off?" But the other had nothing to fear.

It is not as easy to spot someone who is pretending as it is to distinguish the pure gold from the steel ball but it can be done in much the same way as rolling in a box, by watching what happens. The conduct of a person shows whether his acts match his words.

But before we get caught pretending, we seem to be happy and we may even come to believe that all the wrong is with the other guy. We do not agree all the time with our Lord's statement that those who are really clean to the core (pure in heart) are happy.

Suppose, though, we really had nothing to hide! Suppose we knew we could stand any test. Suppose our lives were so clean that there was no barrier to our face-to-face vision of God and we could really see him. Do you believe that what we call pleasure would be anything compared to the great joy of that situation?

Of course the price is high. We have a lot of stuff to clear out of our lives. And some of it has been around for a long while. We are really very fond of it. In fact, we cannot get rid of it alone. We have to let God help.

And that means admitting that we are dependents, charity cases, people who cannot get along alone except as some one loves enough to help.

But if we are, in fact, unable to do the job alone, why not come clean and admit it and let more light onto the dark places of our lives? Pay the price and discover the joy which is so evident in Christ and whose secret he reveals to those who are looking and listening.

—Philip Humason Steinmetz

• It's a good idea to renew your subscription to Town and Country Church early rather than let it lapse for an issue and then try to catch up. Three notices of expiration are sent out—one in advance, and two after the issue is off the press. To receive journals and notices promptly, keep the Editorial Office informed of changes of address.

Southern Appalachian Mountains

• The 47th annual conference of the Council of Southern Mountains was held at Gatlinburg, Tennessee, February 4-7, 1959. More than 350 leaders gathered together to study the total situation in the Appalachian South and to make plans for improving the quality of life in the region. While the majority of the participants live and work in the territory (over 250 counties in nine states) there were religious and educational representatives from as far away as Argentina and India. These people ate together at the lovely Mountain View Hotel, they worshipped together, studied together, and enjoyed the warm friendliness that was apparent at each session.

Among the principal speakers were Brooks Hays, President of the Southern Baptist Convention and former Congressman from Arkansas; Dr. James Patton, Director of Vocational Education, Kentucky Department of Education; and Dr. Arthur F. Raper, Consultant to the Community Development Division of the International Cooperative Administration, Washington, D. C., and world-wide traveler.

In addition to the main sessions, there were special interest groups on Literacy, Education, Libraries and Bookmobiles, Economic Development, Health, Recreation, Outmigration and Resulting Problems, Crafts, Folklore, and Gerontology.

The Council of the Southern Mountains, organized in 1913, seeks to help meet some of the social, educational, spiritual and cultural needs peculiar to the mountain territory. It works through schools, churches, medical centers and other institutions. One of the means which the Council employs of interpreting the region to itself and to the rest of the nation is the quarterly publication, *Mountain Life and Work,* which is included in the membership fee of $3.00. Want to become a member of the Council? Send your fee to the Council of the Southern Mountains, Box 2000, College Station, Berea, Kentucky.

Church World Service Issues Children's Kit

• Mrs. Elizabeth Allstrom, well-known writer in the field of Christian education, is the author of a new Church World Service Children's Kit just published by the relief and reconstruction agency for use in interdenominational vacation schools, weekday schools, day camps, and similar educational projects for children.

The kit, according to its author, is designed "to help boys and girls to understand a particular way that the church works around the world, providing food for the hungry, the sick and the needy." It is also planned to enable "children to recognize that they, too, have a responsibility in this world task" and to help them to find ways "to carry it out and thus to understand through practice what it means to be their 'brother's brother.'"

The kit takes the place of the Children's Kit which has been issued for some years by the Christian Rural Overseas Program, and supplements promotional materials used in many inter-denominational vacation schools on behalf of the Share Our Surplus program.

The kit includes background information for teachers on the relief ministries of the churches, services of worship, stories, lists of resource materials, songs and singing games, picture stories, and things to make.

Sample copies may be obtained, free of charge, from Church World Service, 215 Fourth Avenue, New York 10, New York or CROP, 117 West Lexington Avenue, Elkhart, Indiana.

Appraisal of Rural Development

• Low-income problems of Southern farm families, white and Negro, are "far too vast and deep-seated" to be solved by the present Rural Development Program of the U.S.D.A., according to a statement, 1959, by the Agriculture Committee of the National Planning Association, 1606 New Hampshire Avenue, N.W., Washington 9, D. C.

The Committee states that under the present Program emphasis has been placed on "only one essential ingredient of progress—local initiative and enterprise." The other essential ingredient—outside financial and technical assistance, both public and private—has been too often ignored and neglected."

The Committee recommends "large increases in federal appropriations and grants-in-aid for improved general and vocational education, for a much greater amount of supervised farm credit, for more special agricultural research and extension services, for more adequate labor-market information and employment services, and for better health facilities in rural areas."

Financing of these programs, though costly, could easily be achieved by diverting "a relatively small part of the amounts now expended on farm price-support programs," the Committee reports.

Large-scale human migration away from low-income rural communities "will continue to be a necessity," the Committee feels. Without migration, low-income farming areas in the South "must currently find local nonfarm employment for one out of every two farm males entering the productive age-group 20-64 even to hold their own. They must find far more nonfarm employment, either locally or at a distance, if their ratio of population to agricultural resources is to be significantly improved."

The document is entitled "Rural Low-Income and Rural Development Programs in the South."

"The Book God Made"

• The first two Bibles published in America were not in English. The first complete Scripture published in the New World was an Indian Bible, John Eliot's translation into the language of one of the Massachusetts tribes. The second Bible published here was a German Bible, printed in 1743 on the press which Christopher Sower had established at Germantown, Pennsylvania.

More than two-hundred years later the Holy Bible is the constant, though uncounted, leader of all best-seller lists in America. In his new book, "The Book God Made," Dr. J. Carter Swaim says, "The Bible is a timeless treasure whose household imagery of salt and yeast and bread, whose domestic scenes of penitent prodigals and forgiving fathers are as revelant to the age of automation as to the era of sheep and shepherds."

The Executive Director of the Department of the English Bible for The National Council of Churches (which serves more than 37,870,000 members of its constituent communions), Dr. Swaim has served congregations in Scotland, New York and St. Louis. His thesis in "The Book God Made" is that the Bible tells not how man found God, but how God found man. The book is divided into five parts: The Book That God Made, What Is the Bible? The Bible in English, The Message of the Bible, and How to Read the Bible, with an appendix on The Bible in America.

J. Carter Swaim has written for national newspaper syndicates, has served as an instructor at the American University in Beirut, Lebanon, and has been professor of New Testament Literature and Exegesis at Western Theological Seminary, from which he was graduated.

"The Book God Made" is published by Hawthorn Books, 70 Fifth Avenue, New York 11, N. Y. Price —$2.95.

Ultimate Peace

Take away the sword;
States can be saved without it.

—Edward Bulwer-Lytton

1959 Convocation

• The National Convocation on the Church in Town and Country will meet at Louisville, Kentucky, October 20-22. The program and detailed information will be published in the September issue of *Town and Country Church.*

Recent Pamphlets

Toward a New Farm Program deals with the economic and moral aspects of a new program—fair and beneficial to farmers, workers and consumers. It contains many charts concerns trends, prices, incomes, etc. *Toward a New Farm Program* may be procured from the Conference on Economic Progress, 1001 Connecticut Avenue, N.W., Washington 6, D.C.—Price, 50 cents per copy.

Helping Rural Youth Choose Careers, Miscellaneous Publication 771, U.S. Government Printing Office, Washington 25, D.C., points up some of the important shifts in the employment picture for the future opportunities of young people now in rural high schools. It gives lists of opportunities related to agriculture and of those outside agriculture.

The Population Bomb, published by the Hugh Moore Fund, 51 East 42nd Street, New York 17, N. Y., was prepared by a group of business, labor and professional men concerned with the spread of communism in underdeveloped countries. It deals with population figures, standards of living, and population control. It may be procured free of charge by writing to the publisher for a copy.

Meeting God Through the Letter to the Romans. By Jackson Burns. The author's treatment of this great expression of Paul's is fresh in its approach and stimulating in its procedure. Dr. Burns is the minister of St. Paul's Methodist Church, Cedar Rapids, Iowa, the state's largest church of this denomination. Order from: *The Upper Room,* 1908 Grand Avenue, Nashville 5, Tennessee.

A More Excellent Way. By Russell Stevenson. This is the story of Church World Service, an arm of the National Council of Churches. Besides giving the historical development of Protestant Christian relief organizations and the types of service being given to the needy, it lists the shipments of relief supplies to various countries and the total value of all aid sent to some sixty different countries.

The New Day in the Town and Country Church. By Shirley E. Greene. "Agri-business and Agri-churches" and "Rural Values in a Rurban Society" are two of the three sections in the pamphlet which is a reprint of an article originally published in *The Messenger.* The pamphlet may be procured from the Town and Country Department, United Church of Christ, 1720 Chouteau Avenue, St. Louis 3, Missouri, for 15 cents per copy.

Faith at Work

• We close our chapel prayer period in the Linner Chapel each night by asking all to be very still. A huge plate-glass window above the altar permits us to look out across the still lake to the spruce-spired hill beyond. As this period begins, I ask the children to form a mental image of Jesus. "Picture Him," I say, "as if He stood right there, as big as life, beckoning to you from over yonder on the hill." Again and again after this period they have come to me, saying, "Pastor, I really saw Jesus out there on the hill." I believe they truly did, for I know that I could not endure a single day without the reality of His promise, ". . . lo, I am with you alway, even unto the end of the world."

—Reuben K. Youngdahl in TURBULENT WORLD, TRANQUIL GOD
(Fleming H. Revell Company).

The Bible: Hall of Mirrors

• The Bible is a hall of mirrors in which we may see the reflection of every kind of emotion that we know in ourselves.

—Oren Huling Baker, in *Human Nature Under God,*
(Association Press, Fall '58)

BOOK REVIEWS

Reflections on the Psalms. By C. S. Lewis. Harcourt, Brace and Company, New York. 1958. $3.50.

This is not a book by a Biblical scholar so much as it is an adventurous voyage by an amateur—of one who engages in an art or science for the love of it. C. S. Lewis made this study because he met enjoyable passages and difficult ones, and tried to understand them. He explains this in the Introduction as well as how he went about the work and why he did it this way. He used the Coverdale translation because, although it is not the most accurate (indeed the modern Hebrew scholar has "more Hebrew in his little finger than poor Coverdale had in his whole body"), it is the most beautiful. For the sake of accuracy, however, he has checked and corrected passages with the help of Dr. Moffat's translation.

A Christian finds it difficult to read the Psalms with understanding for the Psalmists were not Christians and they interpreted certain words quite differently. "Judgment" is a case in point. Christians are afraid of *Judgment* for that is the time when they must give an account of themselves. The Psalmist knows he has a good case, if only he could get a hearing from a just judge! Christians are inclined to think of their behavior as deserving of punishment; the Psalmist is sure of the rightness of his case and expects vindication, maybe even restitution

"In some of the Psalms the spirit of hatred which strikes us in the face is like the heat from a furnace mouth," is the opening statement in the chapter dealing with Psalms of Cursings. The author's treatment of this disturbing aspect of the Psalms is illuminating and refreshing, as is that of the Psalmists' view on death. These "asides" of the author's are excellent studies in theology and it may be that they are the best parts of the book.

A distinctly rural touch is made in the chapter, "Sweeter than Honey." In it Mr. Lewis selects Psalm 19 as "one of the greatest lyrics in the world." Dealing with the Law, the chapter explains how the Jewish religion could slip into Pharisaism to the point where Jesus condemned it forthrightly. Thence Lewis goes on in his inimitable style to expose ideas from the Psalms to the point where he talks about "Second Meanings in the Psalms."

Within these second meanings he traces what amounts to prophecy concerning Jesus as Messiah and King and Priest; the propriety of appointing certain Psalms to certain festivals, such as Psalm 68 to Whitsunday, Psalm 45 to Christmas (this Psalm being originally a "laureate ode on a royal wedding" but one throwing great light on the Incarnation, Psalm 8 for Ascension Day, and others.

The author's explanation of the second meaning of "dashing the Babylonian babies against the stones" (in Psalm 137) is simply fascinating and here is about the only place where his interpretation seems a bit far-fetched, much as I like it.

Reflections on the Psalms closes with a short discussion of man's lack of understanding of time, pointing out a second meaning of the verse: "For one day in Thy courts is better than a thousand," meaning "a thousand elsewhere." The author notes that humans are so surprised that time passes so quickly, "as though a fish were continually surprised at the wetness of the water . . . and that would be strange indeed, unless of course the fish were destined to become, one day, a land animal." This statement hides a wealth of meaning.

—John Peacock

The Amish of the Pennsylvania Dutch Country. By Vincent R. Tortora. Photo Arts Press, P.O. Box 1274, Lancaster, Pennsylvania. 1958. $1.00.

The Amish are groups of Mennonites and are known as some of the strictest of the sects in their requirements of their members. They have displayed great vitality as a sect of withdrawal from the modern world. They are devoted to agriculture, to traditional family life, to a relatively self-sufficient life. They are the best of farmers. Their homes and farms have no "complex" machinery. An unusual set of customs is associated with them, such as travel in closed horse-drawn buggies.

In the booklet here reviewed Vincent R. Tortora portrays with vivid text, accompanied by the pen drawings of Valerie Seward and Kiehl and Christian Newswanger, the religious, educational, dress and other practices of the Amish. The Amish are devoted to one-room grade schools and do not wish their children to go to worldly public high schools. They have their own group of approved games. The men often play organized games after the biweekly church service. The women applaud good plays. Mr. Tortora writes that it is not unusual for a game of "corner ball" to go on for five hours.

As for the children: "Give an Amish child a simple object and he'll make a complex game up around it." The author once saw a group invent a new game: "All they had was a field, several sticks, and a lot of imagination." The wedding service is also described.

—Benson Y. Landis

People, Land, and Churches. By Rockwell C. Smith. Friendship Press, New York. 1959. $2.95 Cloth cover; $1.50 Paper cover.

As educator, teacher, pastor, rural sociologist the author most certainly understands the steps in the learning process. He employs the principles so skilfully to motivate the reader.

The book "People, Land, and Churches" sets the stage for further study and action. Its contribution is to make us more acutely aware of the changes taking place in the rural community; to create a desire to learn the facts and a willingness to understand; and to do something about it.

It paints a picture with "real people" illustrations. It also "preaches" a bit to the churches. For example the great heterogeneity and diversity in the rural population is shown. Then the point is driven home that the church and minister

will be most effective by ministering to people through the institutions to which they belong—"The Church has no choice but to minister to men and women within the network of all of the community's relationships."

The role of the minister in the community using the problem of health is pictured—"The answer lay in making community leaders, both ministerial and lay, aware of the problem—Representatives came together and organized a County Health Council—to pool their information and support one another in what was really a single task."

The book probably reaches its high point in chapter 7 in the examples of people working together in the uniting of individual churches and of cooperation between churches, and between churches and other community organizations. A plea and challenge to churches is made—"Every church should take as its chief function the development of alert, skilled, Christian leaders to be used in nonchurch organizations—it must grow the leaders of community life."

People, Land, and Churches is not a fact book. It leaves to other resource pieces the responsibility of providing specific facts regarding the major changes taking place, the impacts of these changes on people in the community, and guidelines to resources, and the framework for cooperation with other community organizations and agencies.

The book underscores the premise that the church should work with other churches and should teach the other organizations of the community how they may work together. There is some reference to the organizational structure of the Department of Town and Country of the National Council of Churches and its activities. Basically, however, the job of drawing the guidelines to the denominational and interdenominational organizational structure to further program efforts in this field is left to others.

Since this will be such a widely read book—I would have liked to have seen some reference to one of these efforts: the seminars, institutes, schools which land-grant colleges hold for rural clergy. These are a form of in-service leadership training and are attended by over 1,500 clergymen each year. This is probably the greatest single activity to further cooperative working relationships as spelled out in Chapter 7, and the goal of greater understanding about the rural community, its problems and their solution.

The book should achieve its purpose—to motivate. There should be many "wanting to do something." Then the guidelines to resources and programs can be drawn.

—PHILLIP F. AYLESWORTH

Emerging Rural Communities: Group Relations in Rural Society —A Review of Wisconsin Research in Action. By John H. Kolb. The University of Wisconsin Press, Madison. 1959. $4.50.

It is difficult to understand the author's selection of a title for this short but comprehensive and enlightening monograph on community research in Wisconsin. He would be among the first to acknowledge that increasingly nebulous measures must be used in neighborhood and community delineation.

Possibly he has reference to the growing fund of knowledge of group behavior resulting from the efforts of researchers in neighborhood and community phenomina. We can agree that such knowledge is emerging most gratifyingly as ever more effective techniques are used and findings are synthesized in volumes such as his most recent contribution.

Confining his reporting to work done largely during his tenure at the University of Wisconsin, Dr. Kolb points out the essential contributions of many landmarks in rural society, and research that have added so much to our understanding of rural-urban relationships. Old timers will recognize the charting techniques of Galpin and his colleagues—techniques which, with slight modifications, have a place in contemporary community research, especially in cultures less urban oriented than our own.

Other works of rural social scientists done in the 1920's and 1930's, such as those of our author, Arthur Wileden, David Lindstrom, Robert Polson, William Sewell, and others still active in social science research and teaching at the University or elsewhere, are reported. We also find references to the works of more contemporary University staff members —Wilkening, Kreitlow, Duncan, Marshall and others—as well as the contributions of many graduate students of these men.

Probably his best chapter is the last one wherein he sketches in those areas where he feels community research is most urgently needed. He elaborates on how trend research like the Dane County series can show how group relationships change, or can change, to deal with shifting external, and internal, pressures.

He stresses the importance of using this knowledge to gain a feeling of security in belonging and to develop an awareness of the interrelatedness and interdependency of groups. If this knowledge leads to calcified group structures and to inward oriented cultural islands in our society, the greatest worth of community research is lost.

—DARCIE BYRN

"You Get What You Pay For"

• It is a terrific temptation to perform socially approved acts for the sake of group commendation—that is, to be guided by human and cultural norms as well as to seek satisfaction of selfish motives. This is the chief indictment against "How to Win Friends and Influence People." Part of the damnable feature of the business is that it actually *works* in a rather significant fashion. Men who seek to impress others are likely to succeed, though not always in a degree sufficient to satisfy their own wants. But the process of winning success in this fashion inhibits a course of action that can lead to winning the rewards of heaven.

So the warning of Jesus involves not so much the operation of justice as of cause and effect. It is a basic law of God, at once hidden and clear, that "you get what you pay for."

—WEBB B. GARRISON in SERMON SEEDS FROM THE GOSPELS (Fleming H. Revell Company).